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*Report on Archæological Excavations in Bijnor, N.-W. P.—By A. MACAULAY
MARKHAM, C. S., F. R. G. S., F. Z. S.*

In November 1884, His Honor Sir Alfred Lyall placed a sum of money at my disposal for the purpose of making certain archæological excavations in the Bijnor district.

I first excavated a strange looking mound of evidently great age, at Típ on the left bank of the Gauges Khádir, 15 miles N. N. E. of Bijnor. In this no relic chamber or relics of any kind were found. I have little doubt, however, that the mound was of Buddhist origin. A square doorless structure was disclosed, which I take to have been the plinth of a temple. In the light of fuller experience, I should like to take an opportunity of again examining this mound, which is not far from the border of the Muzaffarnagar district.

Six gold Indo-Scythic coins, of great beauty and rarity, were found near but outside the base of this mound. These were as follows:—

Three of Vasu Deva—Average weight 120·17 grains.

Two of ditto (differing) „ 118·87 do.

One of Bhṛi Sháka. Weight 120·0 grains.

These kings were contemporary in Northern India with the earlier Gupta kings, or say not later than A. D. 200.* The coins were, by order of Government, sent to the Curator of the Lucknow Museum.

* [Vasu Deva reigned from about 122-176 A. D. ; the Gupta rule commenced about 319 A. D. Ed.]

Some silver coins, of comparatively recent date, and of no archæological value, were found buried close under the surface of this mound. They were sold as silver, and the proceeds credited to the excavation fund.

I next commenced operations on a fine mound in the old ruined Fort of Mor Dhaj (*Mayúra Dhwaja*, also known formerly,* but not now apparently, as *Munavvar Júr*), lying 7 miles north-east of Najíbábád, to which I drew the attention of General Cunningham, R. E., many years ago, and which has been briefly described by him in the *Archæological Reports*, Volume II, page 237.

The mound was in dense jungle, and used† to be known as *Shigrí* ((Qy. *Sher-Garhí*, or *Shrí-Garhí* ?), but I now find that this name, like that of *Munavvar Júr*, has dropped out of local use and knowledge.

After careful clearing of the overgrowth of jungle, the mound was disclosed, 35 feet in height, and 308 feet in circumference, circular. A closer examination showed that the outer portion of the mound was composed of brick rubbish, the remains of some large superstructure. The size and importance of this building, originally, no doubt, a large Chaitya, with the usual series of umbrella-like discs composing its lofty spire, and in later days probably a temple, may be guessed at from the fact that the entire surface of the mound, to a depth of from 3 to 8 feet, and many square yards of plain surface around its base to a similar depth, were covered with broken brick debris. I am informed that, within the memory of living men, there were still portions of the superstructure standing on the mound, but that the materials were utilized in the construction or repair of bridges on the Najíbábád and Koṭdwára road, which skirts the base of the old fort, at a distance of about 400 yards. If this be true, it is a matter of very serious regret.

I first had the covering of debris very carefully removed from six foot lines on the centre of all four sides, these lines meeting at top, and being extended to the foundation, 7 feet below the present level of the soil. In this debris nothing was found of any interest. It was all composed of pieces of brick, which had mostly been of the large size usually found in these old remains. No pieces of building stone were found.

The only things of any interest found in this or in the surrounding debris were the following :

(a). A portion of a terra-cotta figure ; left leg from groin to ankle, $7\frac{1}{2}$ inches ; right thigh (only) $4\frac{1}{2}$ inches. Wearing a tight *dhotí*, with an ornament over the seat of the genital organ. (This ornament differs

* Within the last 20 years.

† Within 20 years back.

from that in Fig. 4, Pl. XIX, Prinsep's Thomas' Indian Antiquities). The figure was in very high relief on a brick slab, and there are traces of drapery or other carving on the slab between the legs. Found in debris of well 60 yards north-east.

(b). A small *headless* figure (terra-cotta) probably of Buddha the Teacher, seated cross-legged, with soles of feet upturned; with the elbows on the thighs, and the hands (broken) raised in front of the body. The fingers were originally no doubt in contact, right index on left, in the attitude of demonstration. The figure is seated on a lotus ornamented couch, supported on the heads of two couchant antelopes. As the antelope was the totem or cognizance of Santánáth, the 16th Jain hierarch, the statuette *may* be his, but I take it to be a Buddha.

Total original length of figure about $4\frac{1}{2}$ inches. Present total length of fragment of figure, seat and supporters, 6 inches. This was also found in the debris near the well, not on the mound.

(c). Head, neck and shoulders of a small sandstone figure, probably female. The hair arranged in a highly ornamental manner in a double roll. Features undistinguishable. This figure has evidently been broken off a larger work, of which no portions were found. No other pieces of this stone were found.

(d). A portion of apparently the lintel of a door. It is of very heavy black basalt. It represents a figure seated on its hams, with the legs partly crossed, with a club (?) held upright in each hand, the base of the club resting on the thigh of the figure. This figure is within a Chaitya.

On each side of the Chaitya are what appear to be issuant demons or elephants. Sculpture of the rudest. There is an indication of a trunk and large ears, so that the figure may have been meant for Ganeśa; but the position is against that, and there is no sign of the usual rat. Features of figure gone. No other portions of this series, nor of any figures in this stone were found. Height of Chaitya 7 inches. Interior of Chaitya, $3 \times 2\frac{1}{2}$ inches. This was found *within* the old well, in the accumulated rubbish which filled it.

(e). A conical implement of stone. Either a hammer or a rice-husker. It is marked with a series of indented sockets all round the thick end, which would seem to have been intended to give the fingers a purchase or grip of the implement when in use. The lower end is much chipped. Extreme length $5\frac{1}{2}$ inches; extreme breadth $3\frac{1}{8}$ inches.

(f). A small brick fragment from a canopy of a figure. Debris of main mound.

(g). A mason's plumb weight of burnt earth, shaped like some in

use to-day, with a hole in the centre of the top in which to fasten the cord. In the debris in the old well.

The core of the mound, that is to say, the original stúpa was revealed by the clearing away of the debris from the above lines, and proved to be conical in general elevation, with a truncated top; the superficies being found to be in a series of deep steps all round, the bottom step, *i. e.*, the plinth, being much wider on top than the others, thus forming the usual ceremonial promenade (*parikarma*) surrounding the stúpa. The foundation of the structure is 7 feet below present ground level, but the latter is, to the depth of at least an average of 3 feet, composed of debris. There was no trace of a railing, nor were any pieces of a railing found. The surrounding earth might repay digging.

I then commenced to sink a shaft down the exact centre of the stúpa. Two and a half feet below the platform-like top, the relic chamber was found. It was completely full of terra-cotta objects, in loose mould, huddled in without care or arrangement, and much broken, thus showing, I think, that the chamber had already been opened, and no doubt rifled of its casket and of anything supposed to be valuable.

These terra-cotta objects found in the relic chamber, consisted of the following:—

First. At least one thousand small tablets 3" × 2," from $\frac{5}{8}$ " to $\frac{7}{8}$ " thick at the base, and from $\frac{3}{8}$ " to $\frac{5}{8}$ " at top. They are all stamped from the same die, or cast in the same mould, and bear a seated figure similar to those of Buddha the Ascetic, in the usual position of meditation, with the feet impossibly folded, soles uppermost, and the hands joined in the lap, palms upwards, the right hand being on top. The figure is, however, *naked*, and Buddha is seldom so represented. It is seated upon an ornamented circular pedestal, and is in *mezzo rilievo*. The hair is arranged in a knot on the top of the head, and from that knot appears to rise a high plume-like ornament with a spreading top, possibly representing peacocks' feathers. This might, however, be intended to represent the top of the ornamental back of the seat, but I take it to be a head ornament. There is a halo or 'glory' round the head. There are two diminutive naked male figures as supporters, one on either side; holding in their inward hands (*i. e.*, one in the right hand and the other in the left) objects which may be wands of office or long bows. These tablets bear no inscription. There is nothing on the reverse. They were no doubt votive tablets. Several hundreds of these tablets were broken to pieces. Each tablet was separate, and none were enclosed in clay or in model stúpas. A collection has been deposited in the Lucknow Museum, two were submitted to the Government N. W. P., and about six hundred have been left with my successor in Bijnor.

As far as I can discover, no such tablets have been hitherto found anywhere else. In his description of Sárnáth, (*Archæological Reports*, Volume I, page 119), General Cunningham says incidentally that he has seen in Burma accumulated heaps of small burnt clay figures of Buddha, but he does not describe them. If those were not similar to these now discovered by me, then my find is, I believe, unique. There is no other mention of any similar figures in the entire series of the *Archæological Reports*. The figures *may*, however, represent some Jain patriarch, but I doubt it, from the immense number of them, and their being evidently in a relic chamber.

Secondly. Two large circular terra-cotta medals, both from the same die; $3\frac{3}{4}$ inches in outside diameter. Having been less thoroughly baked than the tablets, these medals were much broken, the more beautiful of the two being unfortunately badly shattered.

These handsome medals are quite unique. Somewhat similar representations are said to be depicted on the Bharhut stones, now in the Indian Museum, (*vide* General Cunningham's *Bharhut Stúpa*, Pl. XIII, which, however, is not at my hand for reference). Also see Prinsep's (Thomas') *Indian Antiquities*, Fig. 1, Pl. XIX, where is figured a portion of a clay medal found at Bihat. Pakna Bihar (*Archæological Reports*, Vol. XI, p. 31, Pl. XII.), Sravastí (*ibid.*, p. 89, Pl. XXVIII), Dharáwat (*ibid.*, Vol. XVI, p. 45, Pl. XIII), and Kusinagara (*ibid.*, Vol. XVIII, p. 70) are, as well as I can discover the only places where terra-cotta seals have been found. None of the seals found at the first three places are similar to, or of such fine execution as mine; and unless some of the Kusinagara seals were similar, which apparently was not the case, or they would certainly have been described, those now found by me are the first of their kind.

Mr. Carlleyle gave no plate of his (Kusinagara) seals, but a very meagre description of some only; a description which does not represent either of the Mayúra Dhawaja seals. Lac seals have been found in many stúpas, but none bearing an impress like these.

The following is a description of these beautiful medals. In the centre is Buddha the Ascetic seated in the usual attitude save that there is an appearance of something on his right, which may, however, be an effect of the earth which was adherent to the seal. There is a halo round his head, and the semblance of a necklace, which may possibly be the edge of the mantle, leaving the right shoulder bare. Buddha is seated within a handsome Chaitya with a lofty pinnacle of the diminishing umbrella type, decorated with streaming garlands. On either side of the pinnacle are flying human figures, with perhaps drums or other musical instruments. These flying figures are said by General

Cunningham (Arch. Report, I, 263) to be the usual accompaniments of the Ascetic Buddha. On either side of the body of the Chaitya stands a male figure as a supporter.

These wear the *dhotí*, and one a necklace. Their hair is dressed high, each in a different style, and there is a halo or 'glory' round the head of each. (Possibly the figure on the proper left, wearing the necklace, is a woman?) Each would seem to carry a *chaumrí* in the outer hand, and at least one, if not both, a bow or wand of office in the inner. (There is an indication that the line forming this implement near the figure on the proper left is part of an oval ornamental ring round the Chaitya.) It is impossible to say clearly what this figure has in his right hand. There are also some matters unintelligibly depicted alongside of each figure, especially to the left of the left hand supporter. There are two marks on either side of the Chaitya which look like conventional palm trees.

It will be noted that on the tablets Buddha is large, while the supporters are diminutive. Here Buddha is small and the supporters gigantic. Underneath the base of the Chaitya is the Buddhist creed, of the usual formula "*Ye Dharmmá hetuprabhavá &c.*" Under the inscription is a strange figure, apparently a woman, kneeling, with uplifted adoring hands, before what looks like a pan with handles set upon a *chúla*. This figure may be that of the Bhikshuní *Utpalá* or *Utpalavarṇá*, who was the first person to see Buddha after his return to earth at Sankisa from his visit to his mother in the Trayastrimśa heavens; (Cunningham, Archæological Report, XI, p. 26) or it may represent something of the nature of the Burmese *shiko*. (See Cunningham, regarding some kneeling figures, somewhat analogous; Arch. Report, Vol. I, p. 9.) On the reverse of that one of these two large medals which was photographed is a rude delineation of the Bo tree, cut after the stamping of the medal. This is not on the duplicate medal. The least broken of the two large medals, and six copies of the photograph of both sizes of medal by Col. Waterhouse were submitted to the Government N.-W. P.* The finest but most broken medal is in the Lucknow Museum.

Thirdly. About two dozen smaller terra-cotta medals. Several of these were broken to pieces. The clearest one has been photographed. They contain a panel with a seated ascetic Buddha, having two attendants on each side. The panel is surmounted by a miniature stúpa in the centre, with a still smaller one on either side of it. The panel and stúpas are surrounded by a wreath of bells. Underneath the panel is

* [This photograph, together with a description of the medals, was published in the Proceedings of the Society, for April 1887. Ed.]

the Buddhist creed, as above. Specimens of this medal have been deposited in the Lucknow Museum.

Fourthly. One copper *salai* or instrument for applying antimony to the eyes, similar to those found in the Bihat excavations (*vide* Prinsep's (Thomas') *Indian Antiquities*, Fig. 13, Pl. IV.)

Judging from the type of character used in the inscriptions on these medals, the stamp was probably of the 8th, or at latest of the 9th century of the Christian era. The date of the building of the stúpa cannot therefore be earlier than A. D. 700.

The excavating shaft was carefully continued down to the foundations, but nothing else was found. The entire mound consists of an uniform mass of solid brick work. The bricks are chiefly of large size ($14 \times 8 \times 2\frac{1}{4}$), laid in mud. They are all well-burnt, some being very hard. Small galleries, driven in at about present ground level, or a little lower, and at the cardinal points, might yield something. The shaft ought to be thatched over before the rains, or it will fill with water, and the mound will be much injured thereby.

The old fort of Mordhaj (Mayúra Dhawaja), if it were built by the king of that name, would date from about the beginning of the 10th century of our era. A Mayúra Dhawaja reigned in Gauda (Gonda), a portion of the ancient realm of Ayodhya, in 900 A. D. (*Archæological Report*, I, 329. But see Vol. XVII, 98, where General Cunningham may be understood as placing Mayúra Dhawaja and his brethren in the 8th century A. D.). Mr. Carlleyle, not a very trustworthy authority, however, (*Archæological Report*, VI, 233) has a Mora Dhawaj flourishing anywhere between 50 and 210 B. C.; while the popular tradition, which makes him contemporary with the Paṇḍus, would relegate him at least to the 14th century before Christ! We may assume, I think, that the fort was not built before the beginning of the 10th century. If so, and if I am correct in referring the characters on the seals to the 8th or at latest the 9th century, (and I think that the former is more likely,) then, of course, the stúpa which I have excavated is much older than the ruined fort which surrounds it.

The whole country round the fort, for several square miles, is covered with almost uninterrupted traces of ancient ruins, chiefly composed of pieces of the large bricks of the builders of those days. All cuttings in the course of the work of widening the Najíbábád and Koṭdwára road, about to be taken in hand, should be carefully carried out, and well watched, where they pass through these ruins. The place must have been the site of a large and wealthy city. It may have been one of those many in this neighbourhood which perished in the exterminations of the ruthless Tímúr, at the close of the 14th century. There

are many such brick ruins in the Bijnor district, some of them, and the most extensive, in the middle of dense forest; their very names vanished from memory long ages ago. All these remains would I think repay excavation. I grieve that I never had leisure to take it up.

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*The Coins of the Chaghatái Mughals.*—By E. E. OLIVER.

(With four plates.)

In the January number of the of the Royal Asiatic Society's Journal for the past year, I endeavoured to give a short geographical sketch of the Chaghatái Khánate, and a historical outline of the rulers of this, the most obscure branch, of the great house of Chengiz. A branch which nevertheless ruled over a vast extent of country, from Dzungaria, on the Chinese frontier, to Afghánistán; had its eastern capital at Almálik, the modern Kuldja, north of the Thian Shan mountains; and its western at Bukhára in Máwará-un-Nahr. Of this line Mr. Poole, in the Vith Volume of the British Museum Catalogue of Oriental coins, says the national collection possesses but three coins, struck by Danishmandjeh and Búyán Qulí: and I therefore propose in the following list, to bring together all the numismatic evidence I have been able to obtain through the kindness of friends, who have so generously placed their coins at my disposal. I would take this opportunity to tender my best thanks to them, and also to point out that at present there is no dynastic list of rulers that can be considered accurate or complete, either in regard to the names of the Kháns, the extent of their appanages, or the length of their reigns, and that an extensive comparison of their monetary records affords one of the most hopeful means of obtaining further evidence. Every well verified name, date and mint that either private individual or public society can publish may prove a useful contribution towards the compilation of any history.

With the exception of Akhur all the mints noted in the present series are towns within the western division of the empire, Bukhára, Samrqand, Kash, Soghd, Utrár, Tarmaz, and Badakhshán. What coinage may have issued from the eastern mints would probably be more likely to find its way to China than to India. On almost every coin the characteristic mark of the dynasty  $\Psi$ , a Tibetan 'Chh' turned upside down, occupies a prominent position. This on half a dozen of Khalíls and Qazáns [Nos. 12 to 17] is replaced by one of a slightly varying character  $\Psi$ , the lower half of which is a noticeable mark on the coinage of the Kháns of the Qrim, also descendants of Chengiz.